

THE REFORMER.

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Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. . . . Jeremiah v. 1.

Christianity in an adulterated state unfit for propagation.

Under the head of "Missionary Articles," a writer in favour of Missions in the *Cincinnati Remembrancer*, has the following remarks :

"In all ages of the church the propagation of the Gospel of Jesus Christ has been, deservedly, a desideratum. For spreading Christianity, in the east and in the west, missions by the Romish church have been employed, numerous, extensive, active and of long standing. These it is not our intention to introduce into our columns.

"Of the principal actors, at the commencement of the Protestant reformation, it was not the immediate object to christianize the Pagans so much as to renovate the world called Christian. *For propagation, in a state so adulterated, Christianity was unfit. It was to be purified, and then to be propagated.*"

These last remarks are deserving of attention. It is admitted that Christianity, in an *adulterated state*, is *unfit for propagation*, and that it is to be *purified* and then *propagated*. Those who are in the habit of reading the New Testament, and understand its precepts, cannot but perceive that Christianity, even among Protestants, is now greatly adulterated, and that its professors in their practices and dealings, are very little, if any, removed from those they are attempting to convert. There is much to be done and rectified among ourselves, before we can with propriety undertake to set others right. What can be urged in favour of raising vast sums of money, and sending hordes of Missionaries to various parts of the world, when there is no reason to believe their labors will be productive of any better effects than the labors of those in our Saviour's time, who compassed sea and land to make one proselyte. There must be more practical

Christianity among those who profess it, and Missionaries must be a different kind of men from those now sent, or no very important change in any part of the world will ever be effected through their instrumentality. We ought at least to cease to be the advocates for war and human slaughter, before we pretend to be the followers of Christ, or profess love to the souls and a regard to the welfare of men.

DONATIONS.

It is stated in an account of receipts at the Treasury of the Theological Seminary at Bangor, (Maine) published in the *Boston Recorder*, that "the sum collected by Mr. Sewell, during his agency at the south, amounted to \$1264 58 cents, all of which was received south of the New England States." The account adds: "among the distinguished and benevolent individuals whose names are enrolled on the list of benefactors to this highly deserving and useful institution, are the President of the United States, the Secretary of State, and the Secretary at War."

It will be recollected, that a short time since the President of the United States and the heads of department, were severely handled for not honouring what are termed the *sanctuaries*, at Washington, with their regular attendance. Whether the chastisement then inflicted, has had the effect to bring them into submission, we have not learned; but it would appear from the source which donations have been received, that some of them begin to see the impolicy of attempting to stand out against the priesthood, now of such formidable influence, if they would wish to retain popularity, or ensure promotion. Both the Secretary of State and the Secretary at War, are looking forward with eager hopes for the Presidential chair; and they cannot but perceive the necessity of not incurring opposition from the clergy of this country.

Missionary agents, and agents for Theological education, have assurance enough to solicit aid from any quarter; and it requires greater firmness of nerve, and more independence of mind than most men now possess, to resist their importunity, particularly those who are candidates for public offices; for it is already in the power of

the priesthood among us, to decide their fate by opposing their election. It has indeed become exceedingly hazardous, for persons in various situations of life, to provoke the resentment of the priestly order of the day, lest they should be ruined in their temporal interests, by having thousands arrayed against them; and this circumstance has a powerful effect in obtaining gifts and donations, still to increase the number and add to the influence of clerical men. A solitary voice now and then ventures to speak out to warn the public of their danger; but whether this will long continue to be the case, or even be permitted, time alone can determine. The following is extracted from a communication, inserted by particular request in the *Columbian Star*, at Washington, to which the editors of that paper attempted to reply :

“ While there are those who unhesitatingly believe revealed truths, there are some who conscientiously oppose some practices of ministers who fondly think they act under these truths. Men of unbending integrity, strong and unprejudiced minds, honestly object to some of that ministerial influence which seems gradually to be wielding the sceptre of authority, and which looks as if it aimed to dethrone, by imposing appearances, the equally sound judgments of other men. By slow and almost imperceptible degrees, ascendancy is transferring from the many to the few. While the religionist and the moralist (if they really act disinterestedly) are unbending their turgid brows in illuminating the feeble conceptions of poverty and vice, it is well to mind they do not overleap those mounds thrown up for the defence of the weak.

“ To be plain, then : I cannot find a good reason to authorise belief in *the propriety of educating so many young men for the gospel ministry*. Its injurious tendency is evident. If it be not an immediate incentive to vice, or idleness, (the same thing in amount) it must ultimately result in something unbeneficial to many of the youth. To what I allude, is raising means for poor young men for the ‘ministry of *Christ*.’ There is a palpable inconsistency in this, independent of the begging which is resorted to, calculated to inspire disrespect for the solemn truths of religion.

“ I ask pardon for throwing an oblique shot at ministers

of the gospel, many of whom are honest, zealous, faithful, good, and successful preachers. It is the *policy* of fashioning off-hand so many young men for that important station, the most sacred in life, to which I give my *veto*. Some of them, from the very nature of things, must lie dead lumber on society, and be deprived of every other method of cultivating the extensive resources of their fertile country," &c. &c.

New Inventions still, for raising money for Missionary purposes.

It appears from an article in the *Compiler*, that a motley sort of exhibition was to be performed in the city of Charleston. Two Indian youths being there, the friends of the Missionaries hit upon a plan of bringing together the people, with their contributions, by the combination of music with the sight of the Indians. "A Select Musical Choir had kindly offered their services," and the "religious service," as it is called, was to take place in the Circular Church, [Presbyterian we suppose.] *Tickets of admission twenty-five cents.* The money obtained by this *religious farce*, was to be equally divided between the Mission at Monroe, among the Chickesaws, and the Missionary operations among the Cherokees and Choc-taws.

It is stated in a letter from a person in Louisiana, that "Since the death of Mr. *Larned*, the church [at New-Orleans] of which he had charge, has been labouring under pecuniary embarrassments of a most formidable and insuperable nature."

MISSIONS TO CEYLON.

Missionaries from different countries, and of various denominations, are now sent to convert the inhabitants of this Island. It will be perceived by the following extract from an article in the *Cincinnati Remembrancer*, that these people have at different times been christianized before. Whether this last attempt will be attended with any better or more lasting effects than those which have preceded it, time must disclose.

"Into Ceylon, an important Island of the East Indies,

the Protestant religion was introduced by the Dutch early in the 17th century. While Ceylon was in possession of the Portuguese, they endeavoured to convert the inhabitants to the Catholic faith. The Dutch, having wrested it from them, introduced the Protestant religion. But to effect their purpose, they employed means, which had more of worldly policy in them than of scriptural authority. After settling ministers and establishing schools in the Island, they issued a proclamation, that no one should be admitted to any employ under the government, unless he subscribed to the Helvetic confession of faith, and professed himself a member of the reformed church. This measure, so well calculated to make people hypocrites, was attended with complete success. All, who aspired to dignity or office, professed to abandon the religion of their forefathers, and to embrace the faith of the conquerors. Even those, who, under the Portuguese government, had been members of the church of Rome, joined the reformed church. But how slender were the qualifications required in these converts! Nothing more was required of them than to repeat the Lord's prayer, the ten commandments, a morning and evening prayer, and to say grace before and after eating. When the ministers, who knew not the language of the natives, were certified by the school-masters that the poor pagans had committed these things to memory, they proceeded forthwith to baptize them. Hence converts were multiplied. As early as 1663, there were in one district of the Island, according to the church registers, 62,558 free men and women, and 2587 slaves, who professed the christian religion. Within a few years, 12,387 children were baptized. In 1688, there were, in this district, no fewer than 180,364, who made a profession of christianity. Of these it is said that 40,000 had been converted in the space of four years. Towards the close of the seventeenth century, we are informed, the Dutch ministers in Ceylon had baptized about 300,000 of the natives.

“For the education of the youth, the Dutch appear to have employed wiser and more beneficial measures. Their possessions on the Island were divided into 240 parishes, and in each of them one Protestant school was erected. A seminary too for the instruction of native youths of

promising talents in the Dutch language was established, to qualify them for becoming school-masters, catechists and preachers to their countrymen. Some were sent to Europe for a more finished education. Over every ten schools a catechist was appointed, to inspect the conduct of both teachers and scholars. Besides, the minister of the district was to visit the schools, with the powers of a superintendent, once a year.

“In 1796, a change happened, which was, at first, very unfavourable to the cause of religion and learning in Ceylon. The Dutch possessions in it surrendering to the British arms, the religious instruction of the natives, for a time, seemed to be totally disregarded by their new masters. The European clergymen became prisoners of war. The native school-masters and catechists no longer received their salaries. The duties of public worship were feebly discharged, or totally neglected. The memorials presented by the inhabitants, on these subjects, a military commander considered matters of course, in which he had no concern, or which he had no power to redress. Many of the churches fell to ruins. Thousands of the natives, who had professed christianity, relapsed into heathenism, and, as the prohibition of the Dutch against erecting any new Pagan temples, was no longer in force, the number of these were doubled in a short time.

“Religion seems to have remained in a very low state in Ceylon. Almost all the Dutch ministers on the Island, when it was taken by the British, have died or left it. A very great proportion of those, who were called protestant christians, were christians in name only. In reality they were never any thing but pagans. Upwards of 50,000 of them have adopted the Catholic religion, and the old protestant churches, some of them spacious buildings, have been occupied, at pleasure, by the Catholic priests from Goa.”

Extracted from the Journal of the American Missionaries at Ceylon.

“Feb. 11, 1821.—Brother Winslow spent the day at Panditeripo, principally in visiting from house to house,

among the Roman Catholics, of whom there is a pretty large population there. He found they knew something of the plan of salvation, but in heart and practice, like most of this religion, were mere Heathens. Brother Winslow visited the largest Roman Catholic church in the village. It is a large open court, that is, a roof supported by wooden pillars, (say 50 or 60 feet long,) with a close apartment at one end, where the priests reside when in the parish, that is, one third of the year."

It seems our Missionaries are so sensible that those who have been brought from heathenism to the Catholic religion, are so much like heathen still, that they deem it highly essential they should be converted over again. Should they succeed in accomplishing this by means of some tens or hundreds of thousands of dollars, we very much fear they will yet require another conversion, before they can be considered in the light of true Christians, by those who know what true Christianity is: for war, pride, the love of money and conformity to the world, are things with the Missionaries of but little account.

Again—under the head of "*Ceylon Mission*," one of our Missionaries states:

"*Sabbath, 15th July.* The people who attended this afternoon, were unusually excited by the subject of my discourse. One of the head men observed, that if what I said was true, it should be made known throughout the country. Others said: 'Who among the people has received this religion? You have been preaching five years, but no one joins you!!' They think that those who have been baptised, and others who are inclined to the Christian religion, have some selfish end in view: [this, from statements of Missionaries themselves, appears not without just grounds.] The Oodiah, [a head man,] of whom I have often spoken, observed: God has not thought best to turn my heart, what then can I do? On asking him, whether it was his practice to pray to God for this blessing, he replied: 'you have been praying for me a long time, if God does not hear *your* prayers, how can I think he would hear mine?' "

We perceive from the journals of our Missionaries a Ceylon, that they too travel in their *palanquins*. This is not the way the generality of the natives travel. Nor is

it the way *Francis Xavier* and the First Catholic Missionaries to India travelled—and how much more success attended their labors, when they did not set themselves so far above the common people, as all modern Missionaries do.

For the Reformer.

As I do not pretend to be among the *wise and prudent of this world*, I shall be permitted to state with perhaps less offence, that I have never been an admirer of the creeds and catechisms of men. I think far more of Christ's sermon on the mount, than of all the subtilties and dogmas which have been introduced either in modern or other times; and believe if all the catechisms and creeds on earth were committed to the flames, it would be a blessing to the Christian world: for it may be said of them in general, as Christ said of the Jewish traditions: *they make the Commandments of God of none effect*. Being a firm believer in, and a frequent reader of the Scriptures, I have seen it to be worse than folly for men to add to, or take from them, under pretence of enforcing the doctrine and precepts which they contain. After all, however, salvation is not in the Scriptures—they impart only outward knowledge, but do not confer power and ability to conform to what they enjoin. Hence the declaration: "*by grace ye are saved, through faith, and that not of yourselves, it is the gift of God.*"

This truth the Apostles maintained in opposition to the worldly wisdom of men, and the boasted systems of philosophers and learned scribes. Selected from the most common rank of life, they spake as the spirit gave them utterance. They went forth not in the *wisdom of men*, but in the *power of God*. Such being the instruments employed to bring to naught the schemes of rabbies, and learned scribes in former times—similar instruments in the wisdom of God, will no doubt be made use of to accomplish the same work in these latter days. Under these views, I believe it to be my duty to use my feeble endeavours with others, to save, if possible, the country from ruin, and the Christian religion from disgrace. For when the blind lead the blind, we need not marvel should both fall into the ditch: and so long as priests make use of their creeds, for the same purpose as At-

tornies do their law books, darkness will continue to cover the earth, and gross darkness the people.

It is a Scripture testimony, that *there is a way that seemeth right unto a man, but the end thereof is death.* From the multitude of schemes and inventions, in relation to religious matters in the present day, it is but too evident, that many are unhappily in this way—as much so as the scribes and pharisees were of old; whose zeal to spread their religious dogmas and traditions, was such, as to induce them to compass sea and land to make proselytes. Their proselytes, however, appear to have been as little benefited by the change produced in them by their guides and instructors, as the proselytes made in this day by our priests and Missionaries. If the instructions given by the doctors of the law of Moses, made that law of none effect through their traditions, will the falsely styled Doctors of Divinity of the present day do any thing better, by inculcating the different absurd creeds and systems got up in the dark night of apostacy?*

The important office of the ministry of the Gospel of Jesus Christ, is indeed at this time reduced to the common level of any other human acquirement—those denominated ministers, being qualified in the same manner as practitioners of the law. The abettors and admirers of the various religious systems, moreover, employ their priests pretty much for the same reason, and under the influence of much the same motives, that they employ their lawyers, viz. to show the *fair side*, or to make the best of their own cause—be the same right or wrong. And as the lawyer who can make a bad cause appear fair, and falsehood appear like truth, is the one most approved of by the client; so the priest who can make absurdity appear feasible, and the sinner appear as a saint, is the one the most sure to find employment, and to be the best paid; for most men would like to be saints, if they could be made so without works, or the practice of holiness. To save *self* alive, and still get to Heaven, is the grand

* *Note by the Editors.*—Parts of this communication we have been under a necessity to omit, in order not to violate the principles of the work, by exercising partiality towards the peculiar sentiments of any particular society, as well as to avoid a controversy, which our correspondent might not have time to manage, and which our pages would not admit.

object of thousands. Hence hireling and learned priests are resorted to, who *daub them up* with untempered mortar, cry peace, peace, and endeavour to speed them on their way; but vain will be the attempt. Hireling ministers can do but little for them: it will be well for them if they can save themselves; seeing they act so contrary to all Scripture example; for neither the prophets under the law, nor the apostles under the Gospel, received pay for their instructions, or made their ministry an article of human traffic. The prophet Elisha, although he healed Naaman's leprosy, even refused to receive his presents—the talents of silver, and changes of apparel; yet the hired servant could do both. But it was for a goodly purpose; the talent of silver and changes of garments were for two young men of the sons of the prophets—the same *tune* that we now so often hear. Nevertheless, be it remembered, that this servant received the leprosy of Naaman, which was to cleave to him and his seed for ever; an evidence of Divine displeasure for his love of lucre and hypocritical pretence.

It is high time that the ministers of this day, were made to hear the voice of plain, undisguised truth; that these dark bodies, which form an eclipse between God and the souls of men, may be removed out of the way: for as long as such men usurp the seat of judgment, and are allowed in matters of religion to be the sole arbiters of law and fact, and persuade mankind to believe they are the only ambassadors of Christ, so long they will hold their dominion over the human mind; creeds and traditions will pass for truth, and sin, oppression and misery, will prevail in the earth.

FREELY.

For the Reformer.

[Communicated from Otsego County, New-York.]

As there is much said at present about sending the Gospel to the Heathen, it would be well to understand the nature, power and effects of that Gospel of the kingdom, which is to be preached in all the world, for a witness to all nations. Matt. xxiv. 14. The Apostle has declared, that the Gospel is *the power of God unto salvation to every one that believeth*; and in one of his epistles to his brethren, he says: "*our Gospel came not in word only,*

but in power, in the Holy Ghost, and in much assurance.' By and through the power of the Gospel, preached by men, ignorant and unlearned, thousands in the early days of Christianity were turned from darkness to light, from sin to holiness, from hatred to love, and no longer *lived unto themselves, but unto him who gave himself for them.*

How little of these effects are now to be seen, notwithstanding the abundance of preaching in all parts of our land, and the multitudes sent to foreign countries as Missionaries of the cross! If it be true, that like causes always produce like effects, the conclusion is warranted, that the preachers and missionaries of the present day, preach another Gospel than that preached by the Apostles. This to be sure is a most serious charge, but let us reason the case: God being unchangeable, and the eternal principles of right and truth ever being the same—if the same Gospel preached by the Apostles, were preached in this day, why should not the same effects, in a moral point of view, be produced among the children of men, as in former times? If the same power that called Peter and Andrew, a James and John, from the fishing net, and sent them forth to preach the unsearchable riches of Christ, and to be a witness before kings and rulers, had called all those who now pretend to preach the Gospel, we should witness a very different state of things than we do at present.

The truth is, God has never seen fit to make use of great, learned and pompous men, such as chief rabbies and D.D's. to advance his cause; but ever has and ever will choose the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, yea, and things which are not, to bring to naught things that are: for this obvious reason, which the Apostle assigns: *that no flesh should glory in his presence.* Had our Divine Lord chosen for his Apostles, chief rabbies and learned scribes, and such as were reputed wise, his enemies and the enemies of the Gospel would have had occasion to say, that the success which attended their ministry and preaching, arose from their learning and talents and the great reputation they had acquired from the men of this world;

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thereby robbing God of his glory, which he has said he will not give to another.

Hence we may learn, as Christ's kingdom was never established in the wisdom and learning of men, it needs it not in this day—and all those societies and combinations of men who are founding Theological Seminaries, and doing such mighty works to build up the Church of Christ, are in the dark, actuated only by the wisdom of this world, which is foolishness with God; and that they will never by all their manufactured priests, in the least promote the simple, humble religion of Jesus Christ, but will carry the Church into further darkness and degeneracy. After wheedling the community out of tens and hundreds of thousands of their money, to carry on their schemes, they must and will at length come to naught, like the Crusades of former time; and the people will wonder that they could have been so duped and deceived.

It has all along been a mystery to me, how people having their Bible to read, and seeing the plainness and simplicity among the primitive Christians, and the disinterestedness of the Apostles, could go so far in sanctioning and aiding the pompous plans and human inventions of the day. To suppose there is such a need of that, the love of which the Apostle has declared to be the root of all evil, to spread the gospel, evidences a folly and blindness, which I hope ere long few will possess. The true Gospel went forth and was promulgated "without money and without price." But as another or spurious Gospel, as intimated before, is now abroad in the world, it stands in need of gold and silver, and the wisdom and learning of men, to uphold it and diffuse it among mankind. This the advocates for the modern system of educating priests, do not scruple to declare. They assure us, nothing can be done (through them) without money; and every hole and corner of the earth are ransacked or resorted to, to further them in their work; which will be found in the end to be a work only of darkness and death. STEPHEN.

Number of Colleges in the United States.

A late number of a periodical work, states that the colleges in the United States are twenty-eight. Of these, nineteen are Congregational and Presbyterian.

DEGENERACY IN THE PRESBYTERIAN CHURCH :

Extracted from a communication in a late number of the Religious Remembrancer, headed " Church Discipline."

" We refer to gross aberrations from the line of rectitude, to palpable blots on the human character. To be plain, and in being so, to prove ourselves honest, we design expressly to expose the criminal defect of church discipline, in permitting notorious liars, habitual drunkards, and men of questionable honesty to disgrace the ranks of the followers of Christ.

" Some persons may be ready to inquire with astonishment, if it be really so, that notorious liars and habitual drunkards are permitted to lay sacrilegious hands on the emblems of Christ's body and blood. Would to God that lamentable facts did not warrant us in an affirmative answer to such inquiry. We are constrained, however, to say, that things are even thus, and although the concession be painful in the extreme to the truly pious, yet as it cannot increase the malignity of a sore to ascertain its actual extent and ravages, it seems, in our estimation, to be the better course, to expose the evil of which we complain, and to set it forth in its actual condition.

" We are aware, those who may fancy that the portrait is drawn for them, will flounce and kick at the truth, and be disposed to anathematise the writer. But these are considerations of no weight, and shall not deter us from a bold denunciation of the misdemeanors of delinquent professors. We have in our eye, at this moment, certain members in full communion with the Presbyterian Church in Philadelphia, who are known to the elders appointed to rule over them in the Lord, to be in the constant practice of uttering absolute falsehoods. These have become so habituated to lying, that nothing they say is regarded as being entitled to any credit. In short, their fellow communicants feel little or no hesitation in pronouncing them to be liars, and common fame appropriates to them the same character.

" There are others whose habitual intoxication obtrudes itself on the notice of their brethren and the public at large. Indeed, we remember to have heard some of these individuals severely reprimanded from their pulpit, but they were not profited by the castigation, because it was of

necessity administered in a general way. We have not observed them staggering to the house of God, it is true, but their countenance and confused speech even on the Lord's day, have testified that whatever may have been the fate of their Bible, their bottle has not been forgotten.

“There are others, who, if not actually guilty of fraudulent conduct, in their dealings, at least have the public finger pointed at them, as dishonest persons. Some of these individuals appear to make as deliberate preparations for a failure as they would for an East India voyage, and seem to live quite as well after, as before their insolvency. We have known an honest creditor reduced by the extravagance and folly of an insolvent debtor, whose style of living continued to be far above that of the individual whom he had reduced to poverty, who was notwithstanding permitted to sit undisturbed at the same communion table with the man thus injured. Cases of this sort are so common that to specify were needless. There is scarce a church in Philadelphia in which they are not to be found. We might enumerate several other immoralities which are known publicly to disgrace our churches, but what we have already stated may suffice for the present.

“In the view of the deplorable representation given in this imperfect miniature, we feel ourselves impelled to call upon church sessions to awake from their lethargy, and to discharge their duty in the fear of God. Can they expect an increase of spiritual worshippers so long as they suffer flagrant violators of God's holy law to scandalize the church? Do they not know that many persons are deterred from making a profession of religion simply because they are witnesses of the countenance afforded to such offenders. When an individual, who is under deep concern of mind, and exercised specially on the holiness of the Christian character, casts his eyes along a communion table, and there beholds, in company with the truly pious, men who are notorious liars, drunkards, and cheats, is it matter of astonishment that he should turn from the scene with disgust, and come to the conclusion that religion is a farce? If the grossly immoral persons whose presence has excited feelings of abhorrence in his mind, are to be regarded as fit subjects for the holy ordinance,

has he not a right to measure the character of the whole company by his knowledge of these individuals? We may rest assured, that spectators will decide on this as on every other matter, according to the rules of reason and common sense. And every effort to convince them, against their reason, that the religion of the day is not full of inconsistencies, will be abortive, until the whole system of church discipline be revolutionised and every appearance of evil be canvassed and reprovèd.

“Our remarks have been confined to Philadelphia and to the Presbyterian Churches there, not because we suppose that church discipline is more lax in that quarter than elsewhere, but because we are at home, and know on what ground we are treading, when we have allusion especially to the city of brotherly love. And if any Church Session in particular, should think that their communion has been aimed at by the writer, more than another, we have only to say that their conjecture may not be without foundation, although we believe that the spirit of our remarks is applicable to all the churches, and its letter to most of them. Be this as it may, we feel that we have done no more than our duty, and to God we commit this effort to promote the interests of his Kingdom. A. B. C.”

[*From the Independent Examiner of Dec. 6th.*]

“*To the Editor, SIR*—The Missionary cause is declining so rapidly, or rather ‘dissolving in its own weakness’ with such universal consent, that what once excited our contempt, has now our pity; and, in truth, it almost amounts to something ungenerous, to throw an additional cloud over it, in its setting hour. It was ushered into existence by self-interested knaves, prayer-meeting men and hypocrites: it was nurtured and brought to maturity by unprincipled speculators and smooth-faced, humble deceivers, and will shortly be consigned to oblivion by ‘plain truth’ and its companion, common sense. Let the pride or folly of man think as it may; let enthusiasm and knavery combined, get up whatever farce they may imagine most conducive to their own aggrandizement; there is an all wise and overruling Providence, that will, at least, lay open their impostures to the derision of the world, and shew mankind, through a medium at once

clear and indisputable, the deceit and treachery practised on the unthinking and credulous, under the specious mask of religion and benevolence.

“ The history of the Missionaries, from the time of Peter *the hermit*, (the first pious crusading vagabond we read of,) down to that detestable crew, Messrs. Ward & Co. of Serampore, exhibits one continual scene of cruelty and blood-shed, in the first instance ; and of speculation and fraud, in the next. The conduct of the Spanish and Portuguese Missionaries, in South America and Mexico, has left a stain on the human character, that no penitence can atone for, no art wash away. The leading supporters of the British Missionary and Bible Societies, were, and are distinguished for the profligacy of their conduct in public and private life. What will any reflecting man think of that system, which is upheld by such *miscreants* as George the 4th, the Duke of York, Mary Ann Clarke, and the ‘ Right Reverend Fathers in G—d,’ the Protestant Bishops ? Not that these persons were the leading men in *monied contributions*—Oh ! no ; ’twas the sanction of *their sacred names and characters*, that gave currency to the claims of a swarm of swindlers, called Missionaries, who, having the passport of such *high titles* to usher them into the confidence of the weak and unthinking, drained honest industry of the last solitary shilling it possessed, and left the poor and the needy without a morsel of bread, ‘ for the love of God.’ They talk in that country, (England,) of the benighted Indian, and send Reverend Gentlemen across the ocean, with plenty of money in their pockets, to clear away the clouds that are suspended between those Indians and the sun : yet every intelligent man who has travelled through Britain, or even a part of it, well knows, that there is not a Hindoo over twenty years of age, to be found between the Thibet Mountains and Cape Comorin, that is not a Franklin or a Newton, compared with *thousands* of individuals he could pick out in the counties of Durham, Northumberland, and Cumberland. But such is the infatuation of man !

“ It is, however, matter of astonishment, that in such a country as the United States, where education is so generally diffused, these impostors should have stood their ground so long. There is scarcely a newspaper we see,

that is not partly filled with some disgusting narrative or another, relative to Missionaries and holy weddings, *always* winding up with 'Donations and contributions, *in money, will be received*' by the Rev. Mr. A. or the Rev. Mr. B.; and then comparing the separating scene between the Rev. lads and the crusaders, with the parting interview of that glorious Apostle, St. Paul, and his friends. But the boys always *forget* to tell us that there was no contributions, *in money*, raised for St. Paul; no four or five thousand dollars put into *his* portmanteau; no materials transported across the seas to build splendid palaces for *him*; no holy wedding between the Saint and Miss Arabella Wilhelmina Amelia Ignorance. No! Saint Paul's thoughts were not occupied by Arabellas, or palaces, or dollars: but with the love of the Redeemer in his heart, and the persuasive eloquence of inspiration on his tongue, he went forth the advocate of miserable man, and, surrounded by persecution and poverty, pointed out the road to a glorious eternity."

SERAMPORE MISSIONARIES.

MRS. JUDSON, from Rangoon, is now in this country, and we hope the friends of Mr. Ward and Co. will avail themselves of the opportunity afforded them, of ascertaining the particulars relative to the proceedings of the Missionaries at Serampore, and inform the public whether we have borne false witness respecting them, or not. On our part we need no confirmation of the facts we have stated; but as the most abusive epithets have been lavished upon us, it is but justice to exonerate us from deserving such aspersions, if the charges be well founded. Had we published any thing false, we should have felt ourselves bound to make known as extensively as possible, the incorrectness of our statements.

A letter from Mr. Ward, published in the *New York Commercial Advertiser*, of November 23, will furnish additional evidence to the public, that the three Serampore Missionaries, contrary to a positive engagement, have wholly disconnected themselves from the other Baptist Missionaries in the management of their temporal concerns, and are acting on their own footing. Several other things in this letter of Mr. Ward, to his friend in New York, are worthy of notice. He tells us, under date of February 5, 1822, that on his return to Serampore, "the College premises had made a progress, considering the largeness of the pile, which could not have been expected;" that "the principal building forms one of the finest modern pieces of architecture in India;" that the *College is built from the proceeds of their own labors*; that they have at present no students for the ministry, and have not a divinity tutor; that the number of youths

and children at the College, engaged in other studies, amount to between thirty and forty, and that there are at Serampore only *about sixty native members!* How few indeed, considering the long standing of the Mission, and the vast amount of money expended at the place. From statements of their own, too, some few years back, it would seem their converts in general are nothing to boast of. One of the Missionaries at Serampore, writes thus: "There are now living at this place one hundred and sixteen persons, drawn from idolatry and the delusions of Mahomet; we would call them Christians: some of them are indeed our joy, and we hope will be our crown of rejoicing; while respecting others, we confess that we have been disappointed; by their evil conduct they are the enemies of the cross of Christ." So much for the statement of one of the three Serampore Missionaries himself, published, we believe in the Baptist *Latter Day Luminary*. Another Baptist Missionary now in India, in a letter to a person in this city, states that an aged Hindoo, by the name of *Brindabun*, "is the only man among the natives converted to Christianity, who has preserved a Christian character."

The reader will notice a very surprising fact brought to light by Mr. Ward's late letter, viz. that the native converts at Serampore, instead of increasing, have diminished nearly one half in the course of five or six years. The public has already been apprised that "Doctor" Carey's eldest son, Felix, who was some time a *Missionary*, and founded the Mission at Rangoon, has turned *heathen*. And indeed the way that things are conducted at Serampore, we think is calculated to turn more to be heathen, or confirm those who are *heathen in heathenism*.

In concluding these remarks, we would observe: It appears then, after all the ado of Mr. Ward in this country, to raise money to educate native youth to preach the gospel, not a single one is preparing in their famous College. If this be not a *hoax* on the people of these United States, we are ignorant of the meaning of the term.

[From the *Boston Recorder* of August 24.]

"The Seminary at Serampore enjoys already a greater share of prosperity than was anticipated. His majesty, the king of Denmark, has given a scite of land worth four hundred dollars per annum to the use of the College, and a legacy has recently been left to it by a young man formerly a pupil of Mr. Marshman, of more than three thousand dollars. Provisions are making for the instruction of the native youth in medical science, in the same institution."

[More of every other *science* than the science of the true gospel, we have no doubt will be taught in this splendid College, which will bring in handsome funds to the sole owners, Carey, Marshman, and Ward, to appropriate as they think proper. The Serampore Missionaries, not long since, in their *Second Annual Report*, relative to their College, make the following statement: "That learning which this institution is intended to impart, is required in a variety of situations in life, besides that of a Christian minister;" and then remark: "to fill the various situations in the Native Courts, there are required in Bengal alone nearly a thousand persons." Such as are

candidates for these lucrative places, will no doubt be willing to pay very liberally for an education in their College to qualify them for discharging the duties of the station. An enormous revenue from the College to the Missionaries will be the result. That the Triumvirate will carry on some missionary operations and make translations, to keep up appearances, there can be no doubt; but that they will lay up handsome funds in their own coffers, will be as readily believed. To exhibit such men before the public is a duty, not a crime.]

[*From the Christian Philanthropist.*]

“Perhaps there is no enterprize, since the crusades of Peter the Hermit, waged to rescue the Holy Sepulchre out of the hands of the Infidels, that has more engaged the attention of high and low, rich and poor, or drained the common people out of a greater portion of money, for useless purposes, than that which is prompted by the Missionary mania now abroad in this country. If Cent Societies, and Mite Societies, and Rag Bag Societies, could convert the heathen and revolutionize the world, these important objects would undoubtedly be accomplished before the termination of the present age. The torrent has swollen, and burst its bounds, and spread with conceiveless impetuosity over our fine towns and villages only to devastate the country and to spread penury through the land. But as for any good that has been done, the mountain has laboured and brought forth a mouse. Yet the contagion is spread far and wide, and is spreading still farther and wider by means of two penny pamphlets, Missionary Heralds, and Andover tracts, busily circulated among the multitude, till it has become a subject of public interest and serious concern.”

A writer in favour of Missions in the *London Eclectic Review*, adverts to a remark, “which” says he, “we have sometimes heard fall from pious and intelligent men; it is in substance this:—That there is some reason to fear lest the machinery for extending Christianity should, in our own country, swallow up Christianity itself. There is such a thing as spiritually running all away into zeal. Personal religion has too frequently, in the case of individuals, suffered from a disproportionate and too exclusive attention to public objects. The glare, and bustle, and excitation attendant upon even religious doings, are confessedly unfriendly to the health of the mind. It is not the least prejudicial effect of such engagements, that they are apt to engender a soothing self-complacency which may not be warranted by the degree of the individual’s religious attainments.” &c. &c.

In reply to this remark, the writer observes: “We wish to place this danger in the strongest light, because we think it is not a chimerical alarm: and the denying it to have a real existence, would but increase it.—It suggests an important and timely caution to Christians, both in their personal and their social capacity, not to mistake the progress of Christianity abroad, or the means of its propagation, for the prosperity of true religion at home. At home,

the tone of spirituality may suffer among the members of the Christian community, and even the moral purity of her churches be dimmed and stained, and the fire of true devotion decay on her altars, owing to the neglect of what is requisite to maintain in vigour the internal principle of religion. The amalgamation of the Church and the world, those externally distinct parties, has already proceeded to an extent from which religion cannot but suffer in some respects, whatever she may have gained in others."

[This last remark is as true as it is justly expressed, and we hope it will have a tendency to open the eyes of some, who judge so very favourably of the state of religion by reason of the vast numbers of all ranks who patronize it, and contribute to its propagation.]

MORAVIAN MISSIONS.

Extract from the Journal of Jonathan Leslie.

"*Gnadenhutzen, Ohio, March 25, 1822.*—This place is interesting on many accounts. Here a house for Christian worship was erected, and the gospel preached as early as the year 1772, by the Rev. Daniel Zeisenberger. Here is the first spot touched by a ray of gospel light west of the Alleghany mountains. Here a church was collected from the heathen: and here the most fatal blow was given to the success of missions among the North American Indians.

"The North-Western Indians in the years 1780 and 1781, endeavoured to persuade the Moravian Indians, that it was dangerous for them to live here; that the white people would come and destroy them. But conscious of their own innocence, and knowing that they were all professors of the Christian religion, they could not believe that the Americans would injure them, and were determined to live as they had done, till in the autumn of the latter year, the North-Western Indians came down and forced them and their Missionaries to Sandusky. Through the winter they suffered severely, having left their corn on the ground. As soon as the weather would permit in the spring, some old men, their women and children, returned to gather their corn. While they were thus engaged, captain Williamson, with a large company of men, collected them together, and then informed them that they must kill them. They pleaded for their lives, but in vain. The poor helpless Indians were knocked down, tomahawked, and scalped; and writhing in the agonies of death, the houses were burnt over them: one or two only escaped to describe the awful scene. No language is sufficient to paint or express the atrocity of this transaction. It was an unprovoked massacre. It was deliberate murder in cold blood; murder not of savages, but of Christians; not of enemies, but of friends; not of warriors, but of old men, innocent women and children, who were peaceably collecting their corn. It was an outrage on humanity, an action barbarous beyond any thing the Indians ever did; an action which has no parallel in history.

"It is a fact, that this action, more than any thing else, exasperated the Indians. On account of it, they shed torrents of blood, and, for thirty years after, they would conclude no treaty with us.—

Nothing so completely prevented the spread of the gospel among them as this awful deed. Neither the United Brethren nor others have succeeded in gaining their confidence, as before, to this day." [Pittsburg Recorder.]

[From the New-York Christian Herald and Seaman's Magazine.]

ANECDOTE

Related at a meeting of the New-York Marine Bible Society.

On board the flag-ship of a celebrated commander, a complaint was made by the captain against a number of the crew, if I recollect right, nearly 200, for disturbing the ship's company by frequent noises. The admiral ordered an inquiry to be made, and appointed a day for a hearing. The accusation was, that these men were Methodists, and that when their watch was below, they were in the constant habit of reading the Bible to each other aloud; of frequently joining in social prayer, and singing of psalms and hymns. After the statement had been made and proved, the admiral asked: "What is the general conduct of these men on deck—orderly or disobedient, cleanly or the contrary?" "Always orderly, obedient and cleanly," was the reply. "When the watch is called, do they linger, or are they ready?" "Always ready at the first call." "You have seen them in battle, sir; do they stand to their guns, or shrink?" "They are the most intrepid men in the ship, my lord, and will die at their post." "Let them alone then," was the decisive answer of this magnanimous commander; "if the Methodists are such men, I wish that all my crew were Methodists."

[This intrepidity in fighting, among such zealous professors, may relish very well with an admiral of what has been not unappropriately denominated "*floating hells*;" but to a truly Christian mind, it must be a painful reflection to see such a killing spirit held up as a commendable quality. If Bible Societies wish to inculcate such a religion, it would be as well for mankind, and better for the cause of Christ, if they had never had an existence; for whatever such fighting men may profess, they are more fit to be called deists or atheists, than the followers of a meek and lowly Saviour.]

The following remarks are selected from an article in the London Evangelical Magazine, on "Social Prayer."

"Long prayers are generally felt to be tiresome. Even persons of much spirituality of mind have wearied their fellow worshippers by the extreme length of time they have occupied. This evil might be easily remedied. But, without regarding the feelings of others, or the short time the meeting will continue, some persons spend from twenty to forty minutes in what they call prayer, whose actual *supplications*, if expressed in plain language, might be deliberately uttered in five minutes. But it seems they have a *form*, which they are resolved to repeat, and they do it as mechanically as a papist counts his beads.

"No sight is more odious than that of a man vain of his abilities, endeavouring to display them in addresses to God, with a view to

gain applause."—"When we hear a guilty apostate mortal addressing his offended and injured Maker, in a supplicatory harrangue of swelling words, who can resist the conviction, that he is insensible of his real state, and is seeking to gain the admiration of men.

"Between prayer, merely formal, and the total neglect of it, the moral difference is not so great as some may imagine; unless it be that the former is the greater sin. Formal prayer is worthless in itself; it brings the worship of God into contempt—hardens the heart—and above all, is a *taking of the name of God in vain.*"

[From the *Christian Intelligencer.*]

MONEY FOR PREACHING.—It is diverting in the extreme to peruse the Circular of the Cumberland Baptist Association, for 1822, in which they boldly *ask money for preaching*, and witness the holy zeal which they manifest, in defending that preachers should be *hired* and have their *wages*, as much as though they wrought in a man's vineyard. We do not condemn their arguments, but admire they should come from that source. The Baptist ministers have long condemned all as *hirelings* who agreed to preach a given time, for a certain compensation. But now their voice is wholly for *hiring* and *paying preachers*. Dr. Chapin labors the subject faithfully, in an Ordination Sermon. The *Freewill Baptists* in their Letter, published in the "*Christian Herald*," fully agree with the Calvinists, in demanding a *regular support* for ministers. A better time could not have been chosen to introduce their claims. Ministers should remember the shrewd Leland's favourite maxim, "*Those who live in glass houses should be careful not to throw stones.*"

"*Scrutator*" is informed, as he has never been in England, he must be much less acquainted with the proceedings amongst the Methodists in that country, than the author of the extracts inserted in our last number. For this reason we cannot admit his communication. If he can furnish a pamphlet written by any of the Methodists in England, disproving the statements which have been given, it will be entitled to more consideration. We have seen a pious and conscientious person lately from England, who is well acquainted with the Methodist Societies in different parts of that country, and he assures us, so far as his knowledge extends, the statements are strictly correct. Another person from England, now residing in this city, knows the writer of the pamphlet, and informs us, that he is a man of respectable standing, and that the fullest reliance may be placed in what he has stated.

We learn, moreover, that the greatest caution is exercised among the Methodist preachers, to prevent their people from obtaining a knowledge of the amount they have vested in the government funds; but the general belief in England is, that the sum is not less than 800,000 pounds, or 3,555,555 dollars.

[P. S. *A Short Account of a Long Travel*, by LORENZO DOW, has lately been printed at this Office, which casts much light on some of the proceedings amongst the Methodists in England and this country.]

RACES.

The sagacious and learned editors of the *Columbian Star*, at Washington City, have thought proper to notice the *Races* at that place, by a few passing remarks, in which they observe: "That some benefit may result from *races*, we are not prepared to deny." We think it would have been more prudent, and more to the credit of their Christian profession, not to notice the circumstance of the *races* at all, than to give so much sanction to a practice at variance with every precept contained in the New Testament.

The conductors of the *Star*, in another number of that work, endeavour to write the editor of the New Haven Register out of countenance, for presuming to call in question the utility of modern missionary schemes and Theological Schools, and again warn their readers against the doctrines of the *Anti-Mission sect*. The fears which they manifest, at every blow directed against them, evidences a sense of the weakness of their cause, and a dread of the consequence of having their plans brought under review.

A controversy is going on respecting Missions, in the *York Recorder*, printed at York, in this state, in which more light, we trust, will be elicited before the public, concerning the missionary mania of the present day.

The Editor is informed, we have received none of his papers from November 26 to December 24, and desire that he will forward such of them as contain the controversy.

A communication in a late paper, after noticing the charitable institutions (so called) of the present day, and portraying the character of their promoters, concludes by observing:

"The time has arrived when it behoves SINCERE, and not *interested* Christians, to beware of that eternal chattering from the pulpit, and that battery of falsehood from prostituted presses, on the subject of *Cent Societies*, and *Tract Societies*, and *MISSIONARY Societies*, and a thousand other institutions, bottomed on speculation, fraud, and personal aggrandizement."

We are in possession of a very able and interesting discourse, delivered by an *Independent Methodist Minister* in England, entitled "*A hired Ministry proved unsriptura.*" We shall endeavour to make some extracts from it for our next number.

The expense of supporting the clergy in England, Wales, and Ireland, is stated in a late publication, to be 39,498,240 dollars. In the United States, the same expense is stated at 2,557,440 dollars.

A Baptist Theological Seminary has been established in New York, and an Episcopal Theological Seminary is to be established in the District of Columbia, under the direction of the Diocese of Maryland.

Missionaries in Philadelphia.

The name *Missionary*, is worn so threadbare, and has become so prostituted, that we are induced to think, ere long, they will be under the necessity of laying it aside to escape the odium and disgrace attached to it—as that of *Jesuit* was sometime back. A “Young Men’s Missionary Society” has lately been formed in this city, to support Missionaries, and convert the heathen in the renowned metropolis of Pennsylvania, and Committees are appointed in the different wards to obtain the ways and means from the people to carry on this great work. We have already seventy-one houses of worship, others are erecting; the manufactory of priests is going on under several of our Rev. and D. D’s; meetings are constantly increasing—and in short, we are in a fair way to be deluged with every thing which goes under the name of religion, but righteousness and good works, honesty and just dealing. Our lot has indeed fallen in evil times, when it is dangerous to strive with a priest, or oppose his designs; and nearly all when called on to contribute, whether willing or unwilling, feel themselves under a necessity to hand forth. A broker and lottery office man, we are informed, has given fifty dollars to this new institution; and how much money they will be able to draw into their coffers to deal out to pious indigent young students, after they have completed their studies, at the rate of 900 or 1000 dollars a year, (the least we suppose that will be offered to them) we are not prepared to say. If we do not wish to disgrace ourselves, and become as priest-ridden and deceived as the people of Old Spain were a few years since, it is high time to reflect, and look into the New Testament, to see if such proceedings are in accordance with the precepts and examples there given. The following address was handed to one appointed on a Committee, to solicit subscribers to the society; who were to pay severally, not less than two, nor more than ten dollars, semi-annually, in advance.

“Sir—At a meeting of the *Young Men’s Missionary Society of Philadelphia*, held at the new Session Room, in Cherry, above Fifth-street, on Monday evening, the 18th instant, you, together with Messrs. Eyre and Thos. J. Vallette, were appointed a Committee, to solicit subscribers,” &c.

“A copy of the Constitution of the Society, with a blank space annexed, for signatures, accompanies this, and you are requested, after having procured as many subscribers as possible, to return it to Jos. H. Dulles, Treasurer of the Society, at No. 145, High street.

ROBERT H. SMITH, *Secretary.*”

The expence incurred in erecting the Presbyterian meeting-house in this city, fronting Washington Square, is estimated at 65,000 dollars.

The Presbyterian meeting-house, erecting in Arch street, is to have a steeple in front 180 feet high.

☞ We have long seen the propriety of having the Agency, in a more central part of the city, and have now the satisfaction of stating, that *Joseph and William Marot*, back of 93, Market-street, have accepted the Agency for the work. Any letters, however, or remittances sent to the former Agent, will be punctually attended to, and when more convenient, subscribers may enter their names, pay their subscriptions, and receive the numbers. Communications and letters in future, sent by Mail, in order to receive more immediate attention, may be directed to T. R. Gates, proprietor and principal Editor, 299 North Third-street.

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•• James V. Seaman, Bookseller, 296, Pearl-street, is Agent at New York.